spondences could confer no real benefit, they would ever tempt the mind to waste its strength, mounted on an unbridled fancy, bearing its rider whithersoever it would. So far as mankind cannot discover the future by the use of their faculties, in observing the ordinary proceedings of Providence, it were vastly better, for their peace, their moral discipline, and improvement, that the cloud should continue to rest upon it. The wisdom of God is seen as much in what he hath concealed as in what he hath revealed. "It is the glory of God to conceal a thing."

It is, therefore, safest, and in every way best, to keep to the rules which we have laid down, and to insist on a natural, a moral, or a religious law connecting the events that are supposed to be coincident: and if no such law can be pointed out, to look on the relation as possibly casual. Herein lies the distinction between religion on the one hand, and superstition on the other, in respect of the view which they take of Providence:—that whereas the former traces up every occurrence to God, and is prepared to acknowledge that there is a relation between one event and another, only when there is evidence that God hath instituted bonds of union between them, the latter is ever looking out for capricious combinations and conspiracies of circumstances, and is transferring to them a feeling of joy or of fear, which ought as a sentiment of trust and reverential awe to be reserved for God. The superstitious man is not so anxious to secure the favour of God as certain auspicious signs and prognostications, and is not so afraid of giving offence to the Divine law, as of certain ominous seasons and conjunctures. The light of science, which investigates natural law, has already put to flight many of these birds of night which disappear in the morning. A rigid attention to moral and religious law should drive away the remainder, to leave

us to contemplate, with less distraction, the real mysteries of God's providence, employed in the support of his moral and religious government.

III. WHEN MAY WE REGARD OURSELVES AS ENTITLED TO FIX ON THE PRECISE END CONTEMPLATED BY GOD IN ANY GIVEN EVENT ?

We may safely affirm, in reference to this question, that God intends to produce, by the event, the consequences that flow from it according to the natural ordinances of his providence. He undoubtedly means the cause to produce its effects, and the train of causes to be followed by its train of consequences.